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Disce quasi semper victurus; vive quasi cras moriturus.

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At the Close.

A SONNET.

I watched the looped cloud-curtains of the West,
Hung, at the gateway, where the hurrying sun
Passed out of sight, when his day's work was done.

I thought to see him, without pause or rest
Roll to the zenith, by the winged winds pressed;
But Zephyr, who these fleecy fabrics spun,
Unravell'd and destroyed them, one by one;
And thus they vanished, by the breeze caressed.

So, when a Christian ends his final year,
The thick, dark clouds of anger, pride and sin
Light up at sunset, and then disappear,
As, to his Father's house, he enters in.
Down from the throne the gales of glory blow
And dissipate the mists of mortal woe!

SIMEON TUCKER CLARK.

A Trip to Jerusalem.

LEAVES FROM AN UNPUBLISHED JOURNAL.

(CONTINUED.)

As we left Djenin (Djenin has taken the place of the ancient Ginnea of which Josephus speaks, and Engannim of the tribe of Issachar, mentioned in the Scriptures—Jos., xix, 21) we beheld Mount Gilboa to our left, and beyond it a little way is Bethsan or Beysan, on the wall of which the Philistines hung the body of Saul (1 Kings, xxi, 10). It was at the battle of Mount Gilboa that Saul, after consulting the witch of Endor, was defeated and his three sons slain, whereupon the king put an end to his own existence by throwing himself upon his sword. All that remain of Ginnea are a few walls near a mosque, and these are being pulled down to furnish building materials for the inhabitants of the modern village.

We left Djenin early in the morning, and faced for the ancient Siehar or Sichein, where Roboam was made king of Israel, and where the rash answer was given the people which was the apparent cause of the revolt of the ten tribes. The place is now commonly known as Neapolis, or Naboulis by the Arabs. On our way from Djenin to Neapolis we passed near Sebastieh, the ancient capital of Samaria, but our guides positively refused to accompany us to visit it unless we obtained a guard of fifteen soldiers, so great a dread had they of the Samaritan Bedouins. So we had to forego this visit, and kept on our way towards Mount Ebal, a little to the northeast of Sichein. Along the early part of our route, which lies through ravines, we discover traces of an ancient paved road. On either side are irreg-

ular hills, and many caves are met with, which served as places of abode for the ancient Chanaanites. It will be remembered by some that the Philistines cast it as a reproach to the Israelites that they hid themselves in holes and caves, like foxes, and, thus suddenly vanishing, evaded their pursuers. As we were passing along one day we were surprised by three men suddenly springing up before us, as if out of the bowels of the earth. They proved to be shepherds tending their flocks, and on our approach had come out of one of these ancient caves.

Sweeping around to the left, we leave Mount Ebal on our right; here it was that Joshua erected an altar (Jos., viii, 30), and the curse was placed, as we read in Deuteronomy (xi, 29): "And when the Lord thy God shall have brought thee into the land, whither thou goest to dwell, thou shalt put the blessing upon Mount Garizim, the curse upon Mount Hebal." This curse comprises the twelve maledictions—against idolatry, disobedience to parents, cheating in landmarks, deceiving the blind, perverting the judgment of strangers, adultery, incest, fornication, etc., murder, taking bribes to murder the innocent, and violating the law—pronounced in a loud tone of voice by the Levites, and to which all the Israelites answered Amen (Deut., xxvii, 13-26). The blessings are not enumerated in the sacred text. What relates to the blessing and cursing will be found in the beginning of the same chapter (Deut., xxvii), and although it may cause a smile among some of my friends into whose hands this may fall to see a layman quoting Scripture to such an extent, I cannot refrain from giving the rest of the chapter, which begins as follows: "And Moses with the ancients of Israel commanded the people, saying: Keep every commandment that I command you this day. And when you are passed over the Jordan into the land which the Lord thy God will give thee, thou shalt set up great stones, and shalt plaster them over with plaster, that thou mayst write on them all the words of this law, when thou art passed over the Jordan; that thou mayst enter into the land which the Lord thy God will give thee, a land flowing with milk and honey, as He swore to thy fathers. Therefore, when you are passed over the Jordan, set up the stones which I command you this day, in Mount Hebal; and thou shalt plaster them with plaster: and thou shalt build there an altar to the Lord thy God, of stones which iron hath not touched, and of stones not fashioned nor polished: and thou shalt offer upon it holocausts to the Lord thy God. . . . And Moses commanded the people in that day, saying: These shall stand upon Mount Garizim to bless the people, when you are passed the Jordan: Simeon, Levi, Juda, Issachar, Joseph, and Benjamin. And over-against them shall stand on Mount Hebal to curse: Ruben, Gad, and Aser, and Zabulon, Dan, and Nephtali." Mount Ebal and Mount

Gerizim were the two sacred mountains of the Jews. They stand close together, being separated only by the narrow valley of Neapolis. With Sichem, or Shechem, as the learned De Saulcy says the word should be spelled, they are frequently mentioned in various parts of the Holy Scriptures. It is related in Genesis (xii, 6) that "Abram passed through the country unto the place of Sichem, as far as the noble vale," and it was near Sichem that Joseph's brethren tended their flocks when they conspired to kill him, Benjamin only wishing to save his life. Josue, after the sack of Jericho and of Ai, proceeded according to the order he had received from Moses to construct an altar on Mount Ebal, and to have the Lord's blessings and maledictions proclaimed. After the revolt of the ten tribes, and their falling into idolatry by the command or instigation of Jeroboam, the latter had a temple and altars and ten stone pillars erected on Mount Gerizim, as he feared that if the people went to Jerusalem to worship God they would return to their allegiance and deliver him into the hands of Roboam, the son of Solomon. "If this people go up to offer sacrifices in the house of the Lord at Jerusalem, and the heart of this people will turn to their lord Roboam, the king of Juda: and they will kill me, and return to him. And finding out a device, he made two golden calves, and said to them: Go ye up no more to Jerusalem: Behold thy gods, O Israel, who brought thee out of the land of Egypt. . . . And he appointed a feast in the eighth month, on the fifteenth day of the month, after the manner of the feast that was celebrated in Juda. And going up to the altar, he did in like manner in Bethel, to sacrifice to the [golden] calves which he had made: and he placed in Bethel priests of the high places which he had made." This fear of Jeroboam was a groundless one, for the Lord had taken from Solomon the government of the ten tribes in punishment for his falling into the sin of idolatry, as we see elsewhere (III Kings, xi, 11), and for thus bringing the ten tribes into idolatry Jeroboam was also most severely punished in his turn, as the prophet foretold at Bethel. Further, to give an appearance of legality and sanctity to the building of the temple on Mount Gerizim, Jeroboam had a falsified version of the sacred books of the Jews written, in which he made it appear that Josue erected the altar on Gerizim instead of Ebal, for so the Samaritan scriptures have it, as we are credibly informed.

The temple on Mount Gerizim must have undergone many changes. The first structure of consequence was that erected by Sanballat, satrap of Samaria under Darius, King of Persia, for his son-in-law Manasseh. The latter was brother to the Jewish high-priest Jaddus, and on being compelled to relinquish priestly functions in Jerusalem, his father-in-law had a temple similar to that in Jerusalem erected for him on Mount Gerizim, in his own dominions. This temple stood for about two centuries, when it was destroyed by the Pontiff, John Hyrcanus, about the year 133 B. C., as we are told by Josephus.*

It seems to be a prevalent error, and one shared by Josephus, to suppose that the ancient Shechem or Sechar stood where Neapolis now is, but after reading Judges (ix, 7) where it is said that Joatham harangued the Shechemites from the top of Mount Gerizim: ". . . and they went and made Abimelech king, by the oak that stood in Sichem. This being told to Joatham, he went and stood on the top of Mount Gerizim: and lifting up his voice, he

cried, and said: Hear me, ye men of Sichem," etc., (Judges, ix, 6, 7). In the twentieth chapter of the book of Josue we read of "Sichem in [or on] Mount Ephraim" as being one the six cities of refuge. And, again, in the twelfth chapter of the third book of Kings (chapter xii) we are told that "Jeroboam built Sichem in [on] Mount Ephraim, and dwelt there." So, in all probability, the ancient city of Sichem or Schar was located at the summit of Mount Gerizim, and not in the valley, at Neapolis, as is generally supposed. De Saulcy thinks it probable that Sichem stood where the ruins of Louzah are now shown on the summit of the mount.

Mount Gerizim was stormed by the Romans in the time of Vespasian, and the Samaritans, refusing to surrender, were put to the sword, to the number of 10,600 persons. Procopius relates that in the reign of Zeno the inhabitants of Neapolis assailed the Christians while celebrating the festival of Pentecost, and cut off the fingers of Bishop Terebinthus, whom they seized while administering Holy Communion to the faithful. Zeno, in punishment of this crime, expelled the Samaritans from Mount Gerizim, and ordered a church to be built there, dedicated to the Blessed Virgin.

A little to the southward of Neapolis, and about three quarters of a mile distant from it, immediately at the foot of Mount Gerizim, is Jacob's Well (called by the Arabs Bir Yakoub), where our Lord spoke to the Samaritan woman (St. John, iv, 5, 6, 7), and convinced her and her country-people that He was the Messiah. A little further on, towards the east, is the tomb of Joseph, over which a Mussulman oualy or chapel is erected. As in the case of Cana I have shown a mistake in its location on our maps, so also in regard to the relative position of Jacob's well and Joseph's tomb a blunder occurs on some, if not most, of our best maps, the latter being placed nearer to Neapolis, thus reversing their position. At a certain time every year the Arab dervishes gather from all parts to Jacob's well, and dance round it in a circle after the manner I have already described.

As we leave the beautiful valley of Sichem we come to the high double range of hills separating us from the Khan-el-Loubban and Seiloun, the Lebonah and Silo or Shilo of Scripture, the latter being remarkable in history as the place where the tabernacle and Ark of the Covenant were for a considerable time kept by the Jews. As we climbed these high hills, being compelled to dismount at times in order to insure our safety, we could not help thinking of the long and painful journey from Nazareth to Jerusalem made three times every year by the Blessed Virgin. How many times had not she and the Infant Saviour, and the holy fosterfather St. Joseph, traversed this road and climbed these rugged heights! And yet, when we are at home and within easy distance of the church, with a clean and comfortable side-walk to traverse, we take little thought of stopping away on the most trifling pretext.

Further on, and to the south of Seiloun, is Bethel, where Jacob saw in a vision the ladder reaching from earth to heaven. Here, afterwards, Jeroboam erected one of the two golden calves, and an altar. It was at the altar in Bethel he was standing, and offering incense in his assumed capacity of priest, when the prophet—Eliseus, I believe—foretold his downfall, and that Josias would immolate on this altar the priests who burnt incense upon it. Hearing this terrible menace, Jeroboam stretched forth his hand and commanded the people to seize the prophet,

* Ant. Jud., XIII, ix, 1.

whereupon the king's outstretched hand became withered.

Nearer Jerusalem is the hill of Er-Ram, the ancient Ramah, where lived Samuel the prophet; and close to it Djeba, the scriptural Gibeah, mentioned in Judges (xix, 13): "Let us draw near to one of these places, to lodge all night in Gibeah or Ramah." The vivid interest awakened in us at sight of notable places in the Holy Land caused me to search out diligently most of the passages in Scripture that refer to them, but as they would hardly interest others as much as one who has travelled among them, I forego what would otherwise be a pleasant task, and condense as much as possible.

I noticed occasionally throughout our travels that the Arabs, Christians as well as Mohammedans, still preserve relicts of many ancient customs, and often as we passed I heard the young women singing in chorus in the fields or on the highways, and keeping tune by striking together two stones which they carried for the purpose, forcibly reminding one of the Jewish maidens and their timbrels in the olden time, as for instance when they came singing out of the cities and towns to meet King Saul after David's victory over Goliath (1 Kings, xviii, 6). During a protracted stay in Jerusalem and the neighborhood, the saying of St. Paul that he had been brought up at "the feet of Gamaliel," a celebrated doctor of the law, was recalled to my mind by a custom still in vogue in the Arab and Turkish schools, namely that while a pupil is reciting his lesson he kneels on a mat or carpet in front of the teacher. The Turkish school-master is a perfect autocrat in the schoolroom, and rules it with a rod of iron. He certainly does not believe in 'sparing the rod and spoiling the child,' for it is laid on vigorously whenever deserved. One way of punishing is the bastinado, a boy on each side seizing the culprit and holding up the bare soles of the feet to receive the lashes. This is repulsive to an American—as are many other things—but such is the custom, and nothing can be brought to bear against it. The Turks are stubborn as mules, and ugly, when they can be so with impunity. I have often seen silly tirades in books and newspapers on the "folly" of the crusades and crusaders of the Middle Ages, but the people who wrote these things knew absolutely nothing of the subject upon which they wrote, or they would have written directly the opposite. One thing is certain, they never took a trip through the Holy Land, and thus escaped being jeered at and pelted with stones, and robbed, and even stripped of their clothing, as many Christian gentlemen have been, and are, and as I myself have experienced. There is no exception made for rich or poor, for the educated or the uneducated. I tell you it makes an American's blood boil even to think of the indignities put upon him there, and I for one would be a willing volunteer to-morrow if a Crusade was to be organized. It is a great pity some of the learned (?) book-writers who throw mud at the middle-age crusades are not compelled to run the gauntlet through Palestine from Carmel to Jerusalem—I would spare them the southern Dead-Sea region, for I cannot bear the thought of a civilized human being thrown unprotected among the half-savage, ragged, Mohammedan Bedouin vagabonds that infest the barren region around Karak.

After leaving Ramah, we meet with no place of note until we come to the village of Schafat. On mounting the hillock on which it is built we behold Jerusalem rising out of a grove of olive trees on a plain beneath us. From

this same height many a weary pilgrim has strained his eyes and raised his heart to heaven as he got a first glimpse of the Holy City. The hill of Schafat is also memorable in history. Alexander the Great, having taken Tyre and Gaza, marched from the latter city upon Jerusalem. Jaddus, the high-priest, hearing of this, had public prayers offered up, beseeching God to save the city of David. Our Lord appeared to Jaddus in a vision, told him to fear nothing, and instructed him what to do, and it was on this hill of Schafat that the high-priest met Alexander, who halted his army and advanced alone to meet the priestly procession. Alexander, to the surprise of everyone, adored the name of the Most High engraved on the golden plate of the pontifical tiara, and did homage to the Pontiff. Then the people of Jerusalem, who had followed the high-priest from the city, shouted forth simultaneously the praises of the great conqueror, who seemed much pleased, to the surprise of the kings and generals that followed him. Parmenio, venturing to question his master as to why he bowed himself down before the Jewish high-priest, was told by Alexander that he did not adore the man, but the God whose minister he was; he said he recognized in him a mysterious being who had appeared to him in a dream and promised him the conquest of all Asia. Taking the Pontiff by the hand, Alexander walked with him to Jerusalem and offered sacrifice according to the Judaic rite. So the conqueror who came to destroy was himself conquered by the power of prayer, and spared the city.

(TO BE CONTINUED.)

Lamennais.

The mere mention of the name Lamennais suffices to recall the *Essai sur l'indifférence* and so many other writings produced under different inspiration, from the *Paroles d'un croyant* to the *Esquisse d'une philosophie*. As the history of the celebrated editor of *L'Avenir* is but too well known, we shall, in this article, speak of another Lamennais, whose works, though less brilliant, have never been a cause of sadness to Christian souls. Almost unknown outside of Brittany, he saw his generous foundations prosper, while the vain essays of his brother proved but a barren ideality. Robert Felicité, with his superior genius, surrounded at first with all the strength to be derived from Catholic teaching, lost his first friends, whom his new allies did not offer to replace, for he died in a veritable intellectual isolation, without leaving after him even one disciple. The venerable Jean Marie was destined to be more happy: his beginnings, indeed, had not the same splendor; but his thought lives after him. Nine hundred religious, perhaps one thousand, still venerate the memory of their sainted founder, by whose example they were instructed, by whose lessons they were formed, and to whose rule they are subject.

Jean Marie de Lamennais was born at St. Malo, September 8th, 1780. His zeal for the education of youth retained him up to the age of about thirty years at the seminary of his native town. Here, together with his brother Felicité, his junior in years, he devoted all his leisure moments to the production of the work entitled *The Tradition of the Church in regard to the Institution of Bishops*—which was attributed to the future author of the *Essai sur l'indifférence*. In 1815, he was named Capitular Vicar of Saint Brieuc, and though the youngest of the canons and the last ad-

mitted to membership in the Chapter, he administered with wisdom and firmness the diocese committed to his charge, during the vacancy of the See, which lasted for some five years. In 1816, his attention was drawn to a report of Camot on the organization of primary instruction and one on the state of the project—which seemed so fraught with danger to the religious interests of the people. This reading inspired him with the idea of establishing the Brothers of Christian Instruction, who are commonly known at the present time by the name of their Superior. The same idea had been formed by M. Deshayes, Vicar-General of Vannes—and the one at the latter city, the other at Saint Briec, gathered around them a number of youths whom they themselves instructed in order to form Christian teachers. M. Deshayes heard of the work of De Lamennais; he wished to see him, to know his plans, to make known his own, and the result of his visit was the formation of a fraternal association under both as superiors.

The two founders no doubt agreed together. There was, however, a great difference of opinion in regard to the degree of instruction they judged necessary to give to the Brothers. In the opinion of M. Deshayes, this instruction should comprise simply the Catechism, reading, writing, the elements of the French language, and a simple knowledge of arithmetic, without adding anything superfluous beyond what the object of their mission strictly called for. But De Lamennais thought with the author of *The Imitation of Christ* that knowledge was good in itself, and according to the order of God, and that without losing anything of their humility the Brothers might, and even should, pursue further their studies, that they might the better draw to themselves the esteem and confidence of families. Though in perfect accord as regards the end of their institute, the good of souls, and the glory of God, there was still some opposition between the teachings of the two friends and the direction of the two houses which they governed, each according to his own system. This diversity of views, which was not without its inconveniences, would one day prove injurious to the nascent society, but in 1821 M. Deshayes was named Superior-General of the Missionaries of the Holy Ghost, and M. de Lamennais was left in sole charge of the good Brothers, by whom he was greatly venerated. For all, then, he devised a uniform system of instruction, which embraced, in addition to primary lessons, a more advanced study of French grammar, arithmetic, algebra, geometry, linear drawing, etc.

It might, perhaps, be asked, why should this new Congregation be established, when there already existed the worthy sons of the venerable La Salle—whose mission was the instruction of youth in city and country? The answer is very simple. The Brothers of La Salle, according to their constitutions, could not establish themselves in any mission less than three in number—and, therefore, could not be employed in parishes whose resources would not permit the support of three persons. This difficulty was met by the institute of De Lamennais, any member of which might be called alone to these missions, live under the same roof with the parish priest, who became his local Superior, and thus the benefits of Christian instruction be received without any great sacrifice on the part of the people.

The mission of these religious was not confined to the cities and towns of France; it extended also to the colonies of America and Senegal, Africa, and the isles of the New World, whether Brothers were sent to give Christian in-

struction to the poor and to slaves, whom their masters had kept in ignorance.

To the development of this community, Jean Marie de Lamennais devoted all his energies and the whole labor of a lifetime. Though called in 1821 to be grand almoner of France, he remained faithful to his young Congregation, and in 1824 he resigned his high trust, to live with his community at Ploermel. His sole ambition was to obtain the blessing of the Sovereign Pontiff on the institute which he wished to leave after him, with a pledge of durability. At length the Sovereign Pontiff, Pius IX, was pleased to grant the pious requests of the old priest, and gave his approbation to the new institute.

If, as is commonly supposed, an inordinate ambition contributed to the fall of the author of the *Paroles d'un croyant*, the contrast in this respect between the two brothers is very striking. Several bishoprics were successively offered to the Abbé Jean Marie, and all were refused. In 1848 he was offered the Cross of the Legion of Honor: "*I have it already*," he answered, gayly. It was so well concealed, that no one, even his intimate friends, ever suspected its existence.

The aberrations of his unfortunate brother were a great source of grief to M. de Lamennais. Both brothers were dangerously sick at the same time, the one in Paris and the other in his house at Ploermel, and both seemed destined to appear on the same day before the tribunal of God. However, Jean Marie became somewhat better, and hearing of the dangerous condition of his brother, decided at once, notwithstanding the protests of his physicians and the entreaties of his community, to set out for Paris. He hoped to appear at the bedside of his dying brother, and there as a priest receive the repentance of him whom as an infant he had caressed on his mother's knee. But this grace of mercy was not granted to the man of genius who had abused so many other graces. On arriving at Rennes, the Abbé Jean Marie learned that he was too late: his brother had already breathed his last. It would be impossible to depict his grief on the receipt of this intelligence. He returned to Ploermel, and passed several days without partaking of any nourishment, and for one whole month he found no solace in sleep. But Jean Marie prayed as the saints know how to pray; and that peace promised to men of good will re-entered his soul and he found comfort in the midst of his grief. Who knows the last thought of the dying soul, and the secrets of the goodness of God? It is said that at the last moment, when speech had fled forever from his lips, Robert Félicité cast a look of sorrow around him, and a tear stole slowly down that cheek furrowed more by care than by age or sickness. Apparently there was no reconciliation—God thus wishing to give the lesson the whole strength of terror. But that tear—might it not well have been the sign of repentance and pardon—a favor granted to the good works and ardent prayers of the elder brother?

Six years afterwards, on the 26th of December, 1860, Jean Marie de Lamennais crowned a life of labor and usefulness by a happy death, or rather a sweet sleep in the arms of the Lord, who, no doubt, now justly rewards His faithful servant. De Lamennais though dead, still lives; he has left after him something besides the memory of a great name—a vast intelligence and a great heart. His work survives him, and will continue for years to come to furnish to Brittany and foreign lands an army of religious instructors.

Votive Offerings, or Expressions of Gratitude.

To make return for benefits received would almost seem to be the lesson taught us by the silent eloquence of inanimate nature itself. The sunshine smiles upon the earth, and the earth responds in gifts of numberless flowers. The rains fall, and the radiant groves and fields answer in their bright, happy aspect, in the warble of their light-hearted songsters. The farmer sows the seed, and the grateful soil returns an abundant harvest to repay his labor. Indeed, there is nothing around or above us, which does not speak of gratitude. We can hardly fail to see that

"There is a lesson in each flower,
A story in each stream and bower;
In every herb on which you tread,
Are written words which, rightly read,
Will lead you from earth's fragrant sod,
To hope, to thankfulness, to God."

We look upward, and the stars,

"Forever singing as they shine
The Hand that made us is Divine,"

are indexes pointing out, and urging us to pay our allegiance to their infinite Creator. Descending from sidereal space, take yet again the simplest, most unpretending blossom to contemplate, and what sublime and beautiful truths we can learn therefrom! And yet, is it not strange, while on every side there are such forcible, and withal gently persuasive, teachers and advocates of lovely gratitude, that so many should be forgetful, and remain negligent in proving their sensibility to the overwhelming debt man owes to God? What is the record of the past? In the golden ages of faith, what prompted so many votive offerings to the altar, to the oratory or other sacred places? It was gratitude. What inspired a Pepin to lay his jewel-begirt hunting cap on the hermitage shrine of the Black Forest? What was it caused this Christian king to replace the rustic forest chapel by a sumptuous one of gold? It was gratitude. What, likewise, impelled the devout mariner Columbus to row those pious pilgrimages? What was it called forth the generous impulses of his heart, which find no fitting expression save in the princely offerings, now at St. George's, now at the *Santa Casa*? Ah! that same virtue of virtues—sensibility to benefits received.

Whenever a shrine has been raised or a chapel erected, who does not recognize the principle in question? The practice of votive offerings is supported by the customs prevailing even among the ancient people of God, as the example of Judas Machabeus fully attests. Do the incidents of the past not rebuke the present?

Of the countless benefits and blessings which our good bountiful Father bestows upon His poor dependent creatures, there is not one which He is obliged to impart, not one to which we have a right. O, but too often we are indifferent to this fact, and take His gifts as though they were our due, without ever thinking to accord our thanks in return. Were we to act in like manner towards earthly benefactors, we would justly be regarded as undeserving of further favor. Would it not be considered most presuming were we to expect or receive anything of value from another without the intention of returning something like an equivalent? Yet how lightly we weigh the fact that we daily accept the choicest gifts of Heaven, with thankless, thoughtless hearts, because God is patient and merciful!

Ever ready to present requests and beg new favors, but

too slow, alas, are we in our efforts to make an acknowledgement, however slight. Not that we would for a moment presume to suppose that anything worthy or adequate can ever be offered by us in return. No, for we possess nothing which we have not first received from God Himself; but we show the disposition of our hearts, by contributing our mite to holy purposes according to our ability, in a lively spirit of faith; for Heaven will not despise our humble good will.

The festive season of Christmas with its train of mirth and gladness has just glided into the past, and the echoes of the "*Gloria in excelsis*" have not yet died upon the breeze. The star in the east has left the twilight rays glimmering above the scene where the first votive offering was made to the Infant Jesus, by the renowned sons of science, who came to adore the Eternal Source of all science. No doubt, many were the refreshing draughts which these holy sages imbibed at the Fountain of Truth and Wisdom; and how pleasing and acceptable to the Lord of heaven and earth was the homage of these earnest, faithful hearts! but not satisfied with this beautiful interior offering, they must needs present the palpable and significant gifts of gold, frankincense and myrrh. Their example, the suggestion of their generous impulses, we can, and ought to imitate. Mingled with the *Nunc dimittis*, and the sad prophecy of to-day, is the cooing of the turtle-doves presented in the Temple. Though not votive offerings, they constitute an appropriate support to our subject, since they were obligatory under the Jewish law, and show that Heaven demands returns.

If, responsive to the Saviour's invitation, we come to Him with our burden of sorrow to find it lightened, or our spirits fortified with new vigor, and when the voice of that dear Master commands the turbulent waves of passion, of trial, of woe in our souls, with His "Peace, be still," should we not return the next day with grateful hearts, and beside that burden lay a tribute? and for His words of consolation and joy, utter the praises of thanksgiving? Let us not be like the unworthy lepers, whose ingratitude our Lord felt so keenly, which wounded Him so deeply, that He could not refrain from expressing His disappointment. "Were not ten made clean? and where are the other nine?"

Indeed, it should be the Christian's greatest and dearest privilege to enrich and beautify the dwelling place of the Sacramental God. What in comparison is the palace of any earthly king? Could we approach the slightest comprehension of the Real Presence in the Divine Prisoner of the Tabernacle, could we faintly conjecture the intensity of His love, how freely would we give our *very all*, regretting nothing but the *poverty of the gift!*

E. DENNEHEY.

Art, Music and Literature.

—There are one hundred and fourteen Roman Catholic periodicals published in North America.

—The Comte de Paris expects to complete the sixth and last volume of his work on the Civil War in America next year.

—Mr. Arthur Sullivan is composing—(in addition to his new opera)—an oratorio for next year's Leeds (Eng.), Festival, entitled "Saul and Jonathan."

—In March a monument to the great composer of sacred music, Palestrina, is to be inaugurated at Rome. Verdi will be present, and will produce two compositions written by himself in the style of Palestrina.

—Mr. Robert Hoe, of the firm of R. Hoe & Co., printing-press manufacturers, New York, has a typographical library of 1668 volumes.

—A Russian physician, M. Malarevsky, thinks he has satisfied himself, after experimenting with fifty persons, that if books were printed with white ink on black paper, the strain upon readers' eyes would be less, and short-sightedness not so prevalent.

—Franz Suppé, author of "Fatinitza," is now completing the score of an operas the libretto of which is taken from "Columba," Merimee's Corsican novel. As soon as the work is terminated, it will be performed at the Imperial Theatre, Vienna, and perhaps in Paris.

—Two performances of Mr. Julius Eichberg's comic opera, "The Two Cadis," have been given in Cleveland, under the direction of Prof. Wamelink, with success. This opera, like the same composer's "Doctor of Alcantara," is growing rapidly into public favor.

—The College of Music of Cincinnati has added to its Faculty, in the department of the voice: Signor Luigi Steffenone and Mr. J. F. Rudolphsen; of the piano-forte, Miss Cecilia Gaul; of the violin, Prof. C. Rothmund; of the organ, Mr. Henry Carter.—*Musical Record*.

—Cardinal Newman's familiarity with Scripture is spoken of as something wonderful. He seems to have the whole Bible at his finger's ends, and he fortifies each point in his sermons with quotations from the Old and the New Testament with admirable tact and ingenuity. "He is a living protest," says a Protestant writer, "against the popular idea that Catholics do not encourage the study of the Bible."

—A benevolent Bostonian, now living in England, has given \$100 to each of two old ladies in Scituate, Mass., who, when girls in the war of 1812, frightened a British man-of-war away from the coast by beating a drum and playing a fife, as if a detachment of American troops were at hand. Says the *Chicago Tribune*: "If there had only been one of the present generation of Chicago girls on hand with a piano, we venture to say that the man-of-war would have struck her colors at once."

—It is stated that the name of Charles V, with the date "Boulogne, 1517," has been discovered scrawled with a lead pencil, in his own handwriting (?) on the back of one of the Cottonian manuscripts. From this it is inferred that the lead pencil was invented at a remote period. Very likely, but is it not more likely that this name and date will prove to be a memorandum scratched there by somebody far removed from the days of Charles the Fifth? Some people have a strong weakness for silly conclusions.

—The group of figures in the solid silver statuette recently presented by the Empress of Austria to Maynooth College—a dragon, steed and knight representing the symbolic combat of St. George and the dragon—stand fully eighteen inches high, and weigh nearly 34 lbs. They were cast, as an inscription testifies, in the imperial foundry at Vienna, and, as a work of art, are pronounced by connoisseurs to be exquisite in design and finish. The figures are supported on a pedestal of hard, dark wood, resembling ebony, carved after a delicate shell-like pattern, and embellished with emblematic silver medallions, conspicuous amongst which is the two-headed eagle of Austria.

—While the New York press is full of admiration points over the amiability and *bonhomie* of W. S. Gilbert, author of "Pinafore," reports of a different sort come from London. A correspondent of the *Boston Journal* says: "I never heard an anecdote of Gilbert which exhibited him in an amiable or gentle light, but I have heard hundreds of stories which illustrated the cross-grained side of him. Gilbert is distinctly at the head of living original English humorists, but he is not by any means an amiable person." Of Sullivan, the writer says: "There is not a cheerier, kindlier fellow in the profession than Arthur. The more you see of him the better you will like him. We all have our foibles, and Arthur's has undoubtedly a penchant for the society of his friend, the Duke of Edinburgh, and that kind of folk, but he is as good all round as he is clever."—*Musical Record*

Scientific Notes.

—The new and immense steamer that is being built for the Inman line is to have her boilers and engines protected by longitudinal bulkheads, such as the *Herald* has so earnestly urged upon marine builders.—*New York Herald*, Jan. 2, 1880.

—On the 11th of this month there was a total eclipse of the sun, the path of totality lying across Central California. The time of total obscuration was thirty-five and a half seconds. The next total eclipse which will be visible anywhere in the West will occur May 29th, 1900.

—A series of towers are being built from Lake Michigan to the Gulf of Mexico for the purpose of making a survey of the Mississippi River and its tributaries, with the object of determining the true water course from the lakes to the gulf. One hundred and seventy-five thousand dollars was appropriated by the last Congress for this purpose.

—Crude rubber has risen fifty per cent. in price since last spring, owing to the supply. The caoutchouc trees of Brazil are dying out, owing to frequent tapping, and the Indians who collect the gum are compelled to go further into the dangerous and almost impenetrable forests. As the Indians are lazy, and the work arduous and poorly paid, they will not undertake it if other employments can be found. The twenty-two per cent. tax levied by Brazil makes the matter worse.

Exchanges.

—The *Pennsylvania University Magazine* folks say the *Cornell Era* visits them by jerks. Our Ithacan friend seldom honors us with a visit. The visits of another esteemed contemporary, and one of the very best college papers, *The Williams Athenæum*, have also been very irregular.

—*McGee's Illustrated Weekly* for January 24th, is, we think, an unusually good number. A very fine portrait of Miss Mary Anderson, the Catholic American young tragedienne—and who in the opinion of the best critics is the star of the first magnitude on our stage just now, covers the first page of the *Illustrated Weekly*. Notwithstanding her arduous labors on the stage, she nevertheless attends Mass nearly every morning, and Mass and Vespers on Sundays. *The Empty Saddle*, another full-page illustration, from the picture of S. E. Waller, in the Royal Academy, London, is one of the best we have seen. The reading matter of the present number is excellent.

—We have often praised the South-Bend papers, and for the very good reason that they deserved praise—sometimes more and sometimes less—more, when plenty of news, and interesting miscellaneous pieces, and lots of fun, good fun, were in them, and this is very often, if not the rule; less, when we see *double-entendre* or smutty jokes, or unnecessary particulars of a scandal in them, and particulars of such things are always unnecessary and always very injurious. We have often spoken of *The Tribune* as a live newspaper, and quoted from it sometimes, and also *The Register*; we don't see *The Herald* so often, and we haven't said so much about it; somebody else gets hold of it frequently, but this last week we got a turn at *The Herald* and we liked it immensely. We saw many things in it we would like to cut out and paste in our scrap-book, or use to fill corners, or interesting items for our scientific gossip,—and all this besides the bulk of instructive and interesting matter for farmers and business men, political and local news, etc., etc. So we voted *The Herald* a "boss" paper, although, like all party papers, we of course take its political news *cum grano salis*. Political news of all shades has got to be very unreliable. It is one thing to-day, and to-morrow it is directly the opposite.

—*The Catholic World* for Feb. has quite a number of articles which challenge attention. "Irish Poverty and National Distress," "Mr. Froude's Attack on Liberty and Catholicity," "English Society Journals," "Liberty, Equality, and Fraternity Gone Astray," "The Life and Letters

of Charles Dickens," and the editorial discussion of "The Irish Question before the American People," are each and all articles on living subjects of great interest and importance. The gravity and immediate interest of the subject explains the space given to Irish affairs. In one article the actual state and condition of the Irish people in Ireland to-day is set forth with unimpeachable testimony from all quarters. In the other the radical vice of the Irish land question is assailed, and the mission of Mr. Parnell in this country discussed. Mr. Froude's recent attack on Catholicity in the pages of the *North American* gave excellent opportunity for a crushing reply, which *The Catholic World* was not slow to seize. The titles suggest the subjects of the other articles. Their leader deals with the vexed problem of "The Unknowable." "*Sic Itur ad Astra*" is a fanciful scientific excursion of a new order. There are some sweet poems, a number of literary criticisms, while "Follette" and "The Republican's Daughter" furnish the fiction. No Catholic who has any pretension to scholarship should be without *The Catholic World*.

—Mr. Charles Kent, the learned editor of the London *Weekly Register*, contributes a beautiful translation of the anthem *Alma Redemptoris* to the present number of *The Ave Maria*. The sketch of "Henry Perreyve," by Miss Kathleen O'Meara, the biographer of Ozanam, Lacordaire and Bishop Grant, now publishing in the same magazine, is one of the finest things of the kind that has ever come under our notice. Miss O'Meara's scintillant pen shows up the beautiful traits in Perreyve's character in a manner that is not altogether unworthy the youth who evoked from even Lacordaire more than a passing compliment for his talent as a writer and speaker—from Lacordaire, whose own eloquence at Notre Dame de Paris drew the semi-infidels and infidel *literati* through the windows of the Cathedral when the doors were so thronged as to render entrance by them impossible. These sketches of Miss O'Meara's are incomparable—they are by far the best we have seen in any of our magazines. *The Ave Maria*, besides its gems of poetry, solid religious articles, and serial stories, has also an excellent correspondent in Rome—no mere scribbler, but a scholar, and a very entertaining writer. These features make this little magazine a very entertaining and readable one. Miss Anna H. Dorsey, the eminent Catholic story-writer, began a new serial in the January number of *The Ave Maria*, and the Author of "Tyborne," "Our Lady's Jasmine," etc., a celebrated English writer, contributes a fine serial story for the Youth's Department of the magazine. *The Ave Maria* is doing good work and doing it well, and it deserves success.

—Since our last issue we received the first number of *The Illustrated Catholic American* as an exchange, and have had a better opportunity of examining its contents. The illustrations are very good—with one exception, "Blanche of Castile," which is poorly executed. "The Gallery of Portraits of Eminent Catholic Americans" is opened auspiciously with an excellent full-page copy of Mr. Mora's fine photograph of Cardinal McCloskey, as he stood in one of the aisles of the new Cathedral of St. Patrick, New York. "Guido d'Arezzo and his Class" is a very good full-page picture of an interesting subject, and "The Inspiration of Arts, Literature and Science" an excellent ideal finely depicted. "Tired Out" is a fine picture, and will find appreciative admirers among the ladies and young folk. "Young Toto" after his dream of Paradise will of course be the centre of attraction for the little folks, boys and girls. As to the letter-press, it can be seen at a glance that one of the chief aims of the editor is to furnish an instructive table of contents, but there is also plenty of light and entertaining matter, and one of the stories is nicely illustrated. Mr. Maurice F. Egan contributes a sonnet on "Murillo," and Miss Eleanor C. Donnelly some stanzas entitled "The Beggar's Prayer." We wish the publishers of *The Illustrated Catholic American* the success they deserve. Price of subscription \$3 a year, or \$1.50 for six months. Address *The Illustrated Catholic American*, 11 Barclay Street, New York. From the second number, received as we are preparing for the press, we are glad to see that the publishers have an eye on current events, and bring living topics under the hand of the engraver. We hope the illustrated papers will also give some space to literary, art, scientific and personal gossip.

College Gossip.

—It is proposed to heat Harvard by steam, in order to diminish the risk of fire.

—Amherst is credited with receiving in gifts during the past month \$106,000.—*Niagara Index*.

—The University of Pennsylvania has tried ten-minute intermissions and proved the plan a failure.

—A Catholic college is to be established a few miles south of Barnes's Station, near the centre of Butler County, Kansas.

—The friends of Kentucky Wesleyan College continue to present valuable specimens of minerals, curiosities, etc., to the museum of that institution.

—"In hoc signo vinces" sighs the Senior as he shoves the cards into the table drawer and hunts around for his catechism.—*Williams Athenæum*.

—A farm valued between \$1,000 and \$2,000 has been presented to Oberlin for the benefit of theological students. Very suggestive.—*Niagara Index*.

—Rev. Dr. E. L. Magoon, of Philadelphia, recently presented the library of Rochester University with 600 valuable volumes, mostly foreign publications, with a number of the best American works.

—Lafayette College, Easton, Pa., evidently has some sympathetic and substantial town friends. In the efforts to rebuild Pardu Hall, the ladies of the town united, and netted by a fair \$2,300, which they donated the college authorities.—*Niagara Index*.

—The Ursuline Nuns of Toledo, Ohio, have one of the best conducted academies in the United States for the higher education of ladies. The Mother Superior, who so ably conducts the institution, is a sister of the distinguished Chief Justice Dunne, of Utah.

—Upon the late return from Europe of Prof. A. B. Palmer, lecturer on theory and practice in the University of Michigan at Ann Arbor, he was greeted with a very warm welcome. He was met at the depot by a band of music and several hundred medical students, and escorted to his residence. In the evening he had a grand reception at the Chandler house. There was a banquet, toasts, and responses, and an address of welcome by Fred Baker, which was happily responded to by Dr. Palmer.

—Several important changes have recently been made in the faculty of St. Vincent's College, Cape Girardeau, Mo. Rev. J. Durkin, C. M., prefect of discipline at that institution for the past two years, has been appointed one of the pastors of St. Vincent's Church, Germantown, Pa. Before his departure the students assembled in the hall of the institution and presented Father Durkin with a fine silver watch. In the evening the editorial corps of the *College Message* gave a banquet in honor of their departing professors, Fathers Durkin and Remillon.

—We learn from the *Bulletin de l'Œuvre de l'Université Catholique de Lille* that besides the \$20,000 presented the University by an anonymous benefactor for the purpose of founding a new chair of the Faculty of Theology, to be placed under the patronage of St. Thomas Aquinas, the University has also received from another anonymous benefactor \$40,000 for the University buildings. The library now contains about 86,000 volumes, and bids fair to become the most complete in the North of France. The academical year was opened with Pontifical High Mass by the Bishop of Arras.

—A propos to the item concerning the recent fire at Harvard, the *Williams Athenæum* a short time ago mentioned the exploding of a lamp in one of the recitation rooms at Williams. The burning flame was fortunately seen by a passing student, who succeeded in stifling it before much damage was done. There is no trusting kerosene lamps out of one's sight. Better put them out when leaving the room. Two houses in South Bend were burned by a kerosene lamp left lighted on a table after all had left the room. We are glad the gas has driven the lamps out of the College, and hope it will not be long before they are driven out of the Minims' Hall and the Infirmary.

Notre Dame Scholastic.

Notre Dame, January 24, 1880.

The attention of the Alumni of the University of Notre Dame, and others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the THIRTEENTH year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends that have heretofore lent it a helping hand.

THE NOTRE DAME SCHOLASTIC contains: choice Poetry, Essays, and the current Art, Musical and Literary Gossip of the day.

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If a subscriber fails to receive the SCHOLASTIC regularly he will confer a favor by sending us notice immediately, each time. Those who may have missed a number, or numbers, and wish to have the complete volume for binding, can have back numbers of the current volume by applying for them. In all such cases, early application should be made at the office of publication, as, usually, but few copies in excess of the subscription list are printed.

—We have just received some forty copies of bound volumes of THE SCHOLASTIC for '78-'79. The binding has been done by Mr. Flynn, of Kalamazoo, Mich., whose workmanship is always first-class. This volume will be in a special manner interesting to our friends and all former students, particularly to the boys of '79, since it will contain a complete account of the great conflagration that consumed the college buildings last spring, and of the prompt action of all in replacing it by autumn. We hope to see orders from old students coming in fast. The price will be \$2.50.

What Shall We Do?

This is the all-important subject that presents itself to the young men of our age, who, though not quite free from the guardianship of a parent or the instructions of a professor, nevertheless realize that the time is fast approaching when, they shall be compelled to enter that arena of life, where dependent entirely upon their own hands and brains, they are to prove their value in the occupation selected. Any difficulty they may find in solving the problem does not surely arise from any knowledge that it is hard to find anything to do; on the contrary, it is the multitude of employments, and glorious opportunities that await them, that perplex their minds in deciding which is the most congenial to their likes and tastes, and will be more apt to secure their success.

The importance of contemplating and deciding this question, while yet under the supervision of others, is evident to all. For if we imagine one starting out into the world undecided as to the pursuit he will follow, we shall

shall surely soon find him in a very precarious condition. Never having given it a thought, he hesitates as to every employment presenting itself, fearing that each step he takes may prove his ruin; finally, in perfect bewilderment he seizes upon the first occupation that comes in his way, pursues it probably for a time, and then, seeing another, the qualifications for which he deems himself more competent, rejects the first, and adopts the latter. This of course tells but the fate which he, and many others, perhaps, must meet, until we find him if not having given up entirely to despair, and entered into a life of complete worthlessness, at least what the common language pronounces "a jack-of-all-trades" and, of course, as it continues, "good at none." The ruin of this person has been caused entirely by his failing to consider seriously, and decide upon the question proposed at the proper time. He heedlessly disregarded that precious time of youth, when the mind is developed and cultured, and the habits formed, to note what his predilections were as to his future life, and, having selected some pursuit, to prepare himself well for it. The question then may follow—but how are we to answer this, pertaining as it does to the unsearchable future—how can we find out now the pursuit in which, four or five years hence we can prove successful? Ah, very good! but remember the question does not require you to know now what your vocation is, but only that you prepare yourself for the knowledge of it when the time comes for its practice. It does not, as you say, enter into the dim vista of the future at all. It is a matter of the present, since you are now given all the necessary means of solving it, and knowing the answer completely at the proper time.

Therefore, we do not consider it such a difficult point to settle, since you have all the means necessary; you have but to take them, and use them faithfully, with a firm determination to form a correct answer that will secure to you a truly happy life in the future.

However, there is a question, pertaining more to the present, the favorable reply to which can and must be answered before we can expect to reach any solution of the question proposed. This is—What are we doing now? are we protecting the body and soul which God has placed at our disposal? are we striving hard to form habits of diligence, carefulness, perseverance and courage, which are so necessary; and especially habits of purity, integrity, charity and the fear and love of God, by which we are enabled to lead a strictly moral life? To these, as we have said, a favorable answer is required, or, at least, a firm resolution to reform our conduct immediately; for we can easily see that these virtues are requisite to any pursuit in life—they are the very foundation upon which our future life depends. Feeling that you have faithfully performed this portion of the task, you naturally ask, "But what is the next step in discovering what will be the most successful pursuit for me to follow?" The answer, we think, may be given without difficulty. First use that means which is the most powerful, namely, the spiritual. We believe, that the providence of God has prepared a place for every man, and desires every man to fill his proper place, giving him all the necessary opportunities of discovering it, if he but utilizes them.

Turn then to God in the fit manner, namely, in prayer and pious deeds, and beg of Him to give you some positive indications of His divine purpose. Make your actions in every way pleasing to Him, and worthy of His reply, and never allow your faith to waver as to the certainty of His

answering, believing always that God, being kind and beneficent, will never allow one of His true and faithful creatures to be thrown upon mere chance in a matter of such importance.

This having been established as one of your daily duties, and carried out faithfully, the greater part of your task is finished; in the remainder, we can see no difficulty in both discovering and using the other means which will render you more confident and sure as to the answer you may derive. There is but this one left—the serious consideration of the different pursuits in life, and how they will agree with your natural tastes, your ability and disposition, and the manner of life to which you have been accustomed; and also by asking the advice of others who are likely to understand well your natural tendencies.

Having performed all these actions, then, we would say to you, follow your bent if it be at all possible. We find that nearly every one of any decision of character has an inclination for some particular pursuit in which he hopes to achieve great success; and also that the majority of cases in which the brightest success has been attained have been those in which the subject has always shown a marked predilection for his occupation or profession, and which he may have commenced under the most discouraging circumstances. He loved his profession, he saw a reward even in the labors pertaining to it, and consequently persevered in it, performing his tasks properly in the present, and looking only to the future for that success which, needless to say, must follow.

It may be said that there are some who have no bent, as we have called it, or, at least, cannot discover it. They may not be in any way destitute of talent; in fact, they may be able to perform their different tasks with more than ordinary ability, when they have one by their side to direct and supervise them, yet they have no fixed desire or choice of a path in life in which their success may appear certain. To these comparatively few we would say, your safest plan is to have recourse to your parents and to judicious friends, who will probably be best able to point out to you the path most likely to bring success; follow their advice faithfully, and you will be able to accomplish a great deal of good; not only this, but by the very force of habit, you will learn to love your pursuit and by perseverance finally achieve the desired success. To all then, we would say, employ all proper means to learn your bent, and if successful, follow it by all means—on the other hand, if you are unable to discover it, far from despairing, reconcile yourself with the thought, that he who has done the best he can, need never fear that God will look upon his life as a failure, and though his works may not have brought him a brilliant crown of success in this life, there will inevitably be one far more brilliant awaiting him in the next life to last forever and ever.

The Monster Steamer.

In our last issue, in speaking of railroads in connection with colleges, and of the great advantage they are in reaching here, we gave as example the student of to-day making a trip to this place in one day which formerly required ten, thus showing what a wonderful progress has been made in so short a time in the conveniences of land travel. Our eye catching the following description in the *New York Times*, of one of the immense designs that are being continually

contrived and completed, for rendering travel upon the ocean not only free from danger, but also in every way comfortable, convenient and fast, we have not deemed it amiss to reprint it, so that our readers may see how well it has kept up to land travel in its advancement. The description reads thus:

"A new steamship, which when completed will be the largest and finest merchant vessel in the world, is now being built at Barrow, England, for the Inman Line. She will be ready for use in the spring of 1881, and will then begin making regular trips between New York and Liverpool. *The City of Rome* was regarded as the most appropriate name which could be given to this addition to the Inman fleet. Her dimensions are to be as follows: Length of keel, 546 feet; length over all, 590 feet; breadth of beam, 52 feet; depth of hold, 38 feet, 9 inches, and depth from top of deck-houses to keel, 52 feet. Her measurement will be 8,300 tons, or over 2,000 tons larger than either the *City of Berlin* or the *Arizona*, and 800 tons larger than the *Servia*, the new Cunard steamship, which will be completed this fall. *She will be over four-fifths of the size of the Great Eastern.* The engines of the *City of Rome* will be of 8,500 horse-power, with six cylinders, three of which are high-pressure, and three low-pressure. There will be eight boilers, heated by 48 furnaces, and the vessel can be propelled at the rate of $18\frac{1}{4}$ knots an hour. She will carry four large masts, and three smoke funnels. A large spread of canvas can be set, which will enable the steamship to make good time, if necessary without the aid of the engines. The saloon and staterooms will be placed amidships, and will contain every facility for comfort and luxury. All the latest improvements are to be added, and the entire cabin will be splendidly furnished and upholstered. There will be 275 revolving chairs at the saloon tables, and the staterooms will easily accommodate 300 first-class passengers. A drawing-room which, can be occupied by 100 ladies at once, will be placed on the deck immediately over the saloon. The smoking-room will be above the drawing-room, and will accommodate 100 smokers at once. The saloon will contain six bath-rooms. There will be room on board for almost any number of steerage passengers, and space for an enormous quantity of freight in the hold. The *City of Rome* is to be built of steel, with a double bottom and eleven bulkheads. Two longitudinal bulkheads are to run through the engine and boiler spaces. These will greatly decrease the danger of the vessel sinking in case of a collision. The top decks are to be of the best teak. No expense is to be spared in making this magnificent steamship perfect in every respect. She will have the highest classification of any vessel in the Liverpool Red-book and in the British Lloyds. The Inman people expect that, so far as the transportation of passengers and freight goes, the *City of Rome* will prove the monarch of the seas."

The Inman Line, which is erecting this monster ship, is generally considered to be by far the best line both as to the secure construction and magnificent equipment of its steamers, plying between New York and England. Their agent is Mr. Jacob Wile, of Laporte, whom all know to be a thorough business man, and also most accommodating and agreeable in all his transactions. In fact, the mere mention of his name as agent, would be to all hereabouts a guarantee of the excellence of the line he represents.

To show the high appreciation in which this line is held by the public in general, we give below a letter written to

their agent in New York, which coming from one of such eminence is a great recommendation:

"MY DEAR MR. DALE: I beg to return to you and to the Messrs. Inman my best thanks for all the favors you have conferred on me. Deep as my gratitude is for these personal favors, I am still more grateful for the kindness and consideration with which my fellow countrymen are treated on board the magnificent ships of the Inman Line. I came to America on one of your splendid steamers. There were nearly three hundred Irish emigrants in the steerage. The kindness and tenderness with which these emigrants were treated drew from them expressions of the greatest satisfaction. I had free access to them and they to me, at all times, and I hope and pray that my poor countrymen may be always treated as well as I have seen them on board the Inman steamers. I am, my dear sir, yours very sincerely.

"THOMAS N. BURKE, O. P.

"JOHN G. DALE, ESQ., Agent, Inman Line."

Of course this is of no direct advantage to our University, or the coming and going of its students; however, we understand that the community, whose members have been occasionally obliged to cross the deep, have received from this line through the kindness of its agent favors for which it feels grateful.

Personal.

—J. D. McIntyre, '77, is studying law at Grand Rapids, Mich.

—N. Menard, '78, is interested in a lucrative silver mine in Colorado.

—John B. Berteling, '80, accompanies Father Zahm on his lecturing tour.

—Wm. Gross (Commercial), '74, owns a fine book and news store at St. Charles, Mo.

—Henry Quan, '75, is one of the most prominent young business men of Chicago—and a young man of whom Notre Dame may be justly proud.

—Mr. Castanedo, of New Orleans, and Mr. Van Duysen of Benton Harbor, Mich., were among the guests of President Corby during the early part of the week.

—Rev. Father Knox, who has been visiting here for a month past, departed for Texas Tuesday, where he will take charge of a parish in the diocese of Galveston.

—We see by the *Universe* that Hon. Frank Hurd, LL. D., '77, and member of Congress was tendered the honor of presiding on the occasion of Hon. Chas. S. Parnell's visit to Toledo.

—Collie Campeau (Commercial), '75, visited the College Wednesday, accompanied by his brothers Alexis and Charles. The two latter have entered as students in the Minim department.

—Father Sullivan, of Laporte, was down to see us this week, *promptly on time*—we'll vouch for it,—the first time for months, that is,—ahem—we mean the first time he has been to see us. Come oftener, Father, for we always feel about 50 per cent. younger after your visits.

—Thomas F. Gallagher, of '76, is practising law at Lynn, Mass., and doing well, as might be expected. A pleasant letter was received from him last week. Mr. John Gillen, also of '76, received the diaconate at Troy Seminary, at the Christmas ordination. Both have our best wishes.

—On the 18th inst. Mr. Chas. Jenkins, Minim, '68, paid the college a visit after an absence of twelve years. He remarked there were here now few faces familiar to him, but was surprised and pleased to be recognized at the first glance by his prefect of bygone days, who still remains in the same office.

—Rev. Father Colovin, C. S. C., President of the College of Our Lady of the Sacred Heart, Watertown, Wis., and formerly President of Notre Dame University, paid us a flying visit this week. It does one's heart good to see and have a few moments conversation with Father Colovin,

who while President of the University won the love and esteem of both Faculty and students by his urbanity and characteristic kindness. We regret that Father Colovin was unable to extend his visit.

Local Items.

—Civili cathwaw!

—"Gill" got the bean.

—Joe is the boss blacksmith.

—The Preps. are anxious for another spelling-bee.

—The semi-annual oral examination begins Monday.

—Several improvements will be made in the Law department next session.

—The smallest of the three rat-tarriers appears to have a special antipathy to cassocks.

—Our Roses were out in full bloom during the fine weather of the early part of the week.

—The Minims have had a new swing and a pair of rings put up on their campus during the past week.

—Last Wednesday the Minims were out exercising on their velocipedes for the first time this season.

—We return a unanimous vote of thanks to Mr. Kitz of Indianapolis for courtesies extended last week.

—It is the remark of competent judges around the house that "some persons haven't got common sense."

College songs should now be written by those liable to the inspiration of the Nine Muses, or any one of them.

—All communications placed in the SCHOLASTIC box should be signed by the writer, otherwise they will not be published.

—The Juniors claim that the Seniors won the game of football because a high wind drove the ball towards the Seniors' goal.

—Some persons have doubts about the present mild spell. Some say it is Prof. Tice, and some deny the soft impeachment.

—The members of the St. Edward Literary Club, at the Manual Labor School, return thanks to Prof. Edwards for favors received.

—Our friend John came in contact with a piece of red-hot iron the other day; result, he came home with two blisters on the tip of his nose.

—Master Guy Woodson has the thanks of the Director of the Scientific department, for several specimens lately donated to the Museum of Natural History.

—The regular monthly Conference was held in the parlor Wednesday last. Several interesting papers on Science and Religion were read and discussed by the members.

—If you want good reading patronize the Lemonnier Library. Do not waste your time reading novels, etc. Read books from which you can derive useful information.

—The St. Cecilians and Philopatrians have been keeping up their exercises since the holidays with all their natural energy, a full account of which we are promised for next week.

—Prof. Lyons is having his class-room fixed up. The portraits of Clay, Archbishop Spalding, Shakspeare, Father Patrick Dillon, Webster and others are being executed in fresco by Prof. Ackerman.

—All matter for these columns should be handed to the local editor, or placed in the box in the main corridor. There is no necessity for troubling the compositors and others in our office every time you have an item to publish.

—Several friends of President Corby have donated various sums of money to be used in purchasing brick for the completion of the Exhibition Hall. Consequently Mr. Cavanaugh, of the Bend, is busily engaged in hauling the fine cream-colored brick for which his manufactory is so famous.

—A few of the larger boys go to church without books. Catholic students should take prayer-books with them, and non-Catholics should take their Bibles, testaments, or other devotional works. Nothing looks sillier and greener

than to see an overgrown student gaping and staring during divine service.

—To-morrow will be Septuagesima Sunday. From this day till Easter there is no *Gloria in excelsis* on Sundays, and at Vespers, instead of the *Alleluia* after the *Deus in adiutorium*, *Laus tibi, Domine, Rex æternæ gloriæ* is sung. To-morrow *Missa Parvulorum* will be sung, and Vespers will be of the Common of a Martyr, page 40.

—Collie Campeau, on the occasion of his last visit, gave Prof. Edwards for the Lemonnier Library a highly ornamented Indian war-club, which had been handed down to him from his forefathers, who were among the early settlers of Detroit. He also promised to send some curiosities from the far West, for which place he departs in a few weeks.

—The following items are taken from the note-book of our weather clerk: No snow has been seen since the first of the month, and consequently none this year. It rained at five different periods. The lowest marked on the thermometer at noon was 33° on the fifteenth; the highest 55° on Sunday, 11th. Some frost on the nights of the 13th, 14th, 15th, and 16th, and none at any other time during the past three weeks. The prevailing winds were from the south and east. That was up to Thursday noon. There was a light fall of snow on Thursday.

—H. M. Moore, of Chicago, general agent of Smith, Vaile & Co., builders of steam pumps and hydraulic machinery at Dayton, Ohio, was in the city yesterday. He has just completed putting in a set of powerful pumps for the Notre Dame University, designed both for fire protection and water supply for domestic purposes. The pumps have the enormous capacity of 750,000 gallons per day. The excellence of this firm's machinery may well be assumed when the authorities at Notre Dame adopt it. The pumps cost \$800.—*South-Bend Register*.

—The young Sorin Literaries are to make their appearance in public on the 31st. Their first rehearsal was held last Tuesday night, in Washington Hall, which we understand was very promising. We hear, however, with great regret, that they are not to appear in the Exhibition Hall, but are to be restricted to their own play hall. What's the matter? Surely our young friends have not become so fearfully modest that they are afraid to appear in the large hall; their success for several years past forbids such a thought, and for the same reason, we know that they would command a full house which, they would highly entertain.

—SCHOLASTIC ANNUAL.—This neat annual of the celebrated Notre Dame University, by Prof. J. A. Lyons, is a welcome guest to every alumnus of that institution. And not only to the students who own it as their *Alma Mater*, but to the thousands of other friends of the best college of Indiana. This is the fifth volume of the kind, and is fully up, if not superior, to its predecessors in point of arrangement and quality of literary matter. The Catholic almanac is subordinate, and the book thus combines the quality of readableness with its value as a volume of reference. There are many original contributions, and among which is recognized the familiar pen of Professors A. J. Stace, T. E. Howard and Tom A. Dailey. There are, also, pictures of the new College building and the old, showing the recent change by fire, which is decidedly to the advantage of the new Notre Dame. May the institution see many, many years before another such terrible visitation.—*Pomeroy's Democrat*.

—Notre Dame has a wonder. An inmate of the second dormitory, on awakening the other night about the hour when spirits begin to leave the haunts of men, was greeted with a flood of the most melodious sounds. At once as the cadence continued, visions of seraphic choirs began to appear before his mind's eye—of beautiful tales that were read during the innocence of childhood. In the trance into which he was thrown by these reflections, every nerve was strained to its utmost, and he listened *erectis auribus* to catch every word that might drop from lips unknown. But, alas!—the act proved detrimental to the fancy. Would that the delusion had lasted! He heard, and not far distant, a voice that gradually resolved itself into something like human, and at length as his dormant senses were completely aroused, he detected the resem-

blance of the whole symphony to a rollicking banjo air. It was continued for a few minutes longer with great liveliness when suddenly it stopped. The sleeping Orpheus sighed as if in sorrow at his abortive exertion. He groaned, turned, and all again was stillness. The spell had passed.

—Thursday last, January the 22d, was the patron-day of good Bro. Vincent, the patriarch of the Congregation of the Holy Cross. Bro. Vincent is now, we believe, a nonagenarian, and nearly three fourths of his comparatively long life has been devoted to the special service of God in the religious state. Bro. Vincent is still active, and bustles around the house, performing light chores, taking special pleasure in those of an humble character, and in being able to make himself useful. Some years ago he was brought by Very Rev. Father Sorin, the Superior General, to France and Rome, and was introduced to the late Holy Father, Pius IX, of saintly memory, who clasped the aged Brother in a fraternal embrace. Father Sorin afterwards told the story of the affecting scene, and Brother Vincent on being asked how he felt when the aged and saintly Vicar of Christ embraced him, simply said: "Well, I felt as if it were a foretaste of heaven." On Thursday, they had a little feast at the professed house in honor of good Brother Vincent, Very Rev. Father Granger honoring the occasion with his presence. After dinner the new building was blessed, and the place was christened by the name of Mount St. Vincent, in honor of good Bro. Vincent, to whom we wish many happy returns of his feast day; although, according to the natural course of things, they cannot be very many.

From the Fort Wayne Sentinel of Jan. 21.

Scientific.

PROF. ZAHM'S LECTURE.

On Monday and Tuesday evenings, Prof. Zahm, of Notre Dame University, discoursed to appreciative audiences on some of the most interesting topics in the range of natural science. The subject of the first lecture, "Electro-Magnetism," was ably handled. The history of the discovery and subsequent development of the wonderful phenomena that originates from the hidden force of nature, was portrayed in plain, unvarnished language, in such a masterly manner as to impart valuable instruction to any in the audience who had devoted a little time to the study of the subject. The lecture was properly illustrated by interesting experiments, many of which cannot be seen in the laboratories of our largest colleges. This latter fact is owing to the monster magnet which the professor has in his possession. It is undoubtedly the largest instrument of the kind in America, and when magnetized by a battery of twenty cups it is capable of sustaining a weight of six tons. The second lecture, "Water and Its Elements," was experimental throughout. The student of chemistry is aware how precarious experiments in this department of science are, and how difficult it is to achieve success. Notwithstanding this fact, the audience at the Academy of Music last night had the pleasure of witnessing some of the most brilliant and interesting experiments in connection with the subject-matter of the lecture. The decomposition and recombination of water, the ignition of metallic substances in oxygen gas and a number of experiments showing the intense heat developed by the oxy-hydrogen flame were performed so skilfully that they speak volumes in praise of the ability and experience of the professor and the proficiency of his assistant, Mr. Berteling, a student of the graduating class in Natural Sciences at Notre Dame. Prof. Zahm has every reason to congratulate himself on the general satisfaction given by his lectures. If the public had been better acquainted with the character of the lectures, and had the weather been less inclement, the Prof. would have had the additional satisfaction of addressing a much larger audience. No better method could be selected to give the public an accurate idea of the educational facilities of the University of Notre Dame, and the thoroughness of the scientific course pursued.

Committees of Examination.

UNDER THE GENERAL SUPERVISION OF VERY REV. WM. CORBY, PRESIDENT.

CLASSICAL BOARD—Rev. T. E. Walsh presiding; Rev. J. O'Connell, Rev. N. Stoffel, Secretary; Mr. A. Morrissey, Prof. Lyons, Prof. J. Coleman, Mr. M. S. Foote.

SCIENTIFIC BOARD—Rev. J. A. Zahm presiding; Mr. D. J. Hagerty, Secretary; Mr. A. Kirsch, Prof. Stace, Prof. Ivers, Mr. F. Devoto.

COMMERCIAL BOARD—Rev. C. Kelly presiding; Prof. Edwards, Secretary; Prof. Lyons, Prof. Ivers, Prof. Tong, Bro. Marcellinus, Bro. Philip Neri, Mr. M. J. McCue.

PREPARATORY COURSE—Mr. J. Rogers, C. S. C., presiding; Mr. T. McNamara, Secretary; Bro. Alexander, Bro. Leander, Bro. Theodore, Bro. Hugh.

BOARD OF MODERN LANGUAGES—Rev. N. Stoffel presiding; Mr. P. Kollop, Secretary; Mr. A. Kirsch, Mr. J. Irmen, Bro. Philip Neri.

BOARD OF FINE ARTS—Bro. Basil presiding; Bro. Leopold, Mr. P. Kollop, Mr. D. J. Hagerty, Mr. T. McNamara, Bro. Albert.

Roll of Honor.

[The names of those students who appear in the following list are those whose conduct during the past week has given entire satisfaction to the Faculty. They are placed in alphabetical order.]

SENIOR DEPARTMENT.

R. M. Anderson, R. C. Adams, H. J. Ashe, J. B. Berteling, J. P. Brice, F. Brennan, B. J. Claggett, J. Casey, B. Casey, T. F. Conlan, W. S. Connolly, G. E. Clarke, F. Clarke, L. Clements, T. B. Campbell, R. S. Campbell, D. Donahoe, J. Dempsey, J. Delaney, G. Donnelly, H. L. Duginger, D. Danahey, M. English, M. B. Falvey, E. Fogerty, E. Gooley, G. Harris, F. Humbert, T. Hinderlang, J. Halloran, S. Henoch, R. C. Johnson, C. L. Johnson, J. R. Kelly, J. Keena, J. Kurz, T. Kavanagh, F. Kinsella, P. B. Larkin, A. Lent, R. Lanham, F. Lynch, J. B. McGrath, W. B. McGorrick, E. McGorrick, P. McCormick, E. Murphy, E. Molitor, M. J. McEniry, J. O. McEnerny, J. Malone, J. J. McErlain, W. McAtee, A. J. McIntyre, L. Mathers, J. F. Mug, J. Noonan, J. Norfleet, R. O'Brien, J. F. O'Connell, J. Osher, G. Pike, L. N. Proctor, J. Rogers, F. Reeve, T. W. Simms, H. Simms, J. Solan, P. Shea, L. Stitzel, J. S. Smith, A. W. Stockwell, P. Terry, C. B. Van Dusen, H. Wathan, C. Whalen, A. Zahm, C. Zarley, T. Zien.

JUNIOR DEPARTMENT.

J. F. Brown, A. J. Burger, C. J. Brinkman, A. A. Burmeister, T. B. Byrne, A. A. Bodine, F. Becker, L. Cole, M. J. Burns, A. A. Caren, W. S. Cleary, J. D. Coleman, H. P. Dunn, J. W. Devitt, S. T. Dering, F. T. Dever, J. E. Davis, T. F. Elynn, R. E. Fleming, H. G. Foote, J. J. Gordon, F. H. Grever, J. W. Guthrie, F. Glade, E. H. Gaines, J. A. Hermann, A. J. Hellebush, J. F. Homan, F. R. Johnson, P. A. Joyce, F. A. Kleine, R. L. Le Bourgeois, J. E. Litmer, J. A. Larkin, S. Livingston, F. McPhillips, J. L. Morgan, W. J. McCarthy, J. E. McCarthy, R. E. McCarthy, A. S. Manning, P. P. Nelson, E. C. Orrick, R. E. O'Connor, E. A. Otis, G. A. Orr, A. G. Payro, C. F. Perry, R. H. Pomy, F. B. Phillips, A. C. Perley, F. A. Quinn, G. J. Quinn, A. R. Rheinboldt, A. Rietz, W. Rietz, C. F. Rietz, P. H. Rasche, H. L. Rose, C. F. Rose, A. S. Rock, J. A. Simms, R. C. Simms, J. K. Schobey, E. G. Sugg, J. A. Seeger, J. M. Scanlan, F. C. Scheid, C. Schneider, C. A. Tinley, C. H. Thiele, M. A. Vedder, J. B. Weitzel, W. T. Weney.

MINIM DEPARTMENT.

W. R. Coolbaugh, W. H. Hanavin, D. G. Taylor, C. E. Droste, J. S. Courtney, G. Woodson, E. A. Howard, G. E. Tourtillotte, G. P. Van Mourick, J. W. Bannister, J. I. Smith, J. F. Henry, W. M. Olds, H. A. Kitz, J. S. Chaves, G. C. Knight, A. F. Schmuckle, F. B. Farrelly, J. A. Kelly, L. J. Young, J. R. Bender, H. Ackerman, F. I. Garrity, E. N. O'Donnell, W. Wright, W. V. O'Malley, J. E. Johnson, J. A. Campeu, E. C. Campeu, J. H. Dwenger.

Class Honors.

[The students mentioned in this list are those who have been the best in the classes of the course named—according to the competitions which are held monthly—DIRECTOR OF STUDIES.]

COMMERCIAL COURSE.

C. J. Brinkman, G. A. Orr, F. B. Phillips, A. Rietz, W. Rietz,

F. Dever, R. Fleming, C. Tinley, J. McCarthy, J. Schobey, B. Casey, J. Casey, T. Conlan, L. Duginger, M. English, A. Lent, W. Wilson, J. Brice, F. Brennan, F. Bell, M. Falvey, G. Harris, W. McGorrick, G. Pike, J. Solon, P. Shea, C. Whalen, J. Smith.

MINIM DEPARTMENT.

J. M. Courtney, J. S. Courtney, D. G. Taylor, W. R. Coolbaugh, C. E. Droste, W. H. Hanavin, H. C. Snee, G. E. Tourtillotte, E. A. Howard, G. Woodson, H. A. Kitz, J. W. Bannister, A. Van Mourick, G. P. Van Mourick, J. C. Knight, J. Smith, J. Henry, F. B. Farrelly, W. V. O'Malley, J. H. Dwenger, A. F. Schmuckle, E. N. O'Donnell, L. J. Young, A. J. Kelly, F. J. Garrity, J. S. Chaves, W. Wright, J. R. Bender, J. E. Johnson, H. Ackerman, J. H. Garrity.

List of Excellence.

[In the following list are the names of those who have given entire satisfaction in all their classes during the month past.]

COMMERCIAL COURSE.

Reading and Orthography—G. Pike, C. Whalen, J. McIntyre, B. Casey, W. Ryan, J. McNamara, A. B. Mergentheim, R. L. Bourgeois, C. Reitz, J. Weitzel, G. Foster, J. D. Coleman, J. A. Boose, F. Greenwald, A. Coghlin; Grammar—C. McDermott, A. J. Burger, W. Reitz, R. Le Bourgeois, A. Caren, E. Otis, L. Duginger, F. Brennan; Arithmetic—C. Whalen, C. McDermott; Geography—M. English, R. Fleming; Book-keeping—R. Keenan, G. Witwer, F. Smith, G. Clarke, W. Ryan, D. McRae, E. McGorrick, G. Pike, J. Halloran, J. Osher, J. Ruppe, C. Whalen, C. Zarley, W. Wilson, F. Brennan, J. Solon, J. Schobey, M. Falvey, F. Dever, C. Tinley, R. E. Fleming, P. McGuire, L. Duginger, T. Conlan, J. Smith, F. Phillips, A. J. Burger, M. English, A. Lent, A. Reitz, W. Reitz, J. McErlain; Penmanship—

Saint Mary's Academy.

One Mile West of Notre Dame University.

—The beautiful doors just completed in the parlor hall are from the firm of Kinsella & Co., Chicago.

—Letters from Very Rev. Father General, dated at Paris, have been received. Extracts are given below.

—In St. Edward's Chapel an elaborately wrought altar-ruffle strikes the attention of the visitor: the admiration is increased upon learning that it is the work of a little invalid teacher, who is now engaged on an alb wrought after the same style.

—At the regular meeting of the Society of the Children of Mary the reading was "The Holy Name of Jesus." An instruction on the same subject was likewise given. The short selections required from each member were choice and appropriate to the season.

—At the regular Academic reunion the reading was "The Statue of St. Joseph," Eleanor C. Donnelly, by Miss O'Neil; "*Die heiligen drei Könige*," Altes Kirchenlied, by Miss Usselman; "Through Death to Life," Henry Harbaugh, by Miss Kirchner; "The Legend of St. Hubert," Eleanor C. Donnelly, by Miss Cavenor.

—Extract from a letter dated Paris, Jan. 3d, to the German Classes: "I also request you to convey my grateful acknowledgements to your honored and polite writers of the new Literary Association under the patronage of our glorious St. Gertrude. Want of leisure forces me now to delay further expressions of gratitude until I return."

—The semi-annual examination of the classes in Catechism was held on Sunday afternoon. First Examining Bureau: presided by Very Rev. Father Corby, of the University, assisted by Rev. Father Shortis, and Mother Superior. Second Examining Bureau: presided by Rev. Father Vagnier, of the University. Third Examining Bureau: presided by Rev. Father Saulnier.

—Translation of Very Rev. Father General's acknowledgement to the French Classes: "I hasten to thank the dear pupils of the French Classes for their excellent letters, and good wishes for the New Year. They are the

best I have seen of the kind, and I congratulate them as much as I thank them. In the deluge of letters which have accumulated on my table, I can do no more than raise my head and say, "Thank you!"

—The Rev. Chaplain offered a Solemn *Requiem* Mass for the repose of the soul of Rev. Father Lilly on Wednesday. The warmest sentiments of gratitude are cherished by the friends of Father Lilly at St. Mary's, for the numerous and beautiful expressions of sympathy which they have received; more particularly for the Masses and prayers which have been offered and promised. The Mass is of infinite value, and to secure its application to the souls of the dear departed is the most effectual proof of sincere condolence with the bereaved.

—Visitors: Mrs. Bradley, Elkhart; Mrs. Rhoads, Urbana, O.; Mr. Turnever, Pin Hook, Ind.; Dr. Hutchison, Mr. and Mrs. McCoy, Mr. Huber, Miss Klair, Mishawaka, Ind.; Miss Openwith, Kewoerkum, Wis.; Miss Morse, Angola, Ind.; Mrs. Wells, Chicago, Ill.; Mrs. Gardener, Evans-ton, Ill.; Mr. Potter, Woodhull, Ind.; Mr. Westhemier, Mrs. Rheinhard, Mrs. Ritter, Mrs. H. C. Platt, Mrs. L. Platt, Miss Lewis, Miss Williams, Niles, Mich.; Mrs. Brown, Adrian, Minn.; Mrs. L. C. Winn, Hamburg, Iowa; Mrs. Wells, Davenport, Iowa; Miss Heiser, Sterling, Ills.; Mrs. Price, Kewanee, Ill.; Mr. McKelly, Muskegon, Mich.; Mr. and Mrs. Chirhart, Notre Dame, Ind.

SEMI-MONTHLY REPORT OF THE CONSERVATORY OF MUSIC.

HONORABLY MENTIONED IN THE

1ST CLASS—Misses Galen, Dillon, Keenan. 2D Div.—Miss Gordon. 2D CLASS—Misses Neu, Usselman, Sullivan, Killelea, Rosing. 2D Div.—Misses Kirchner, Farrell, Campbell. 3D CLASS—Misses Hackley, McGrath, I. Semmes, Gall. 2D Div.—Misses Dallas, Bruser, Piersol, Bischoff, Mattingly, Wells, C. Hackett, McMahon. 4TH CLASS—Misses Woodin, Donnelly, Julius, E. Hackett, A. Ewing. 2D Div.—Misses Price, Cavenor, Mitchell, C. Campbell. 5TH CLASS—Misses Otto, Fox, Herrick, Van Namee, Joyce. 2D Div.—Misses Claffey, C. Wathen, Dessaint, Harrison, Hutchinson, Gibbons, O'Connor, Bannister, Legnard, Gavan, Danaher, Orr, Loeber, O'Neill, A. Dillon, Keys. 6TH CLASS—Misses Tallman, Wall, S. Wathen, M. Fitzgerald, C. Lancaster, Populorum, E. Populorum, Simms, Moxon, Lloyd, Gillen, Thompson, Neteler, Reutlinger, L. Wells. 2D Div.—Misses Fleming, Murphy, McFadden, Lemontey, Cox, A. Ryan, Moll, Baroux, Barlow, Rasche, Ward. 7TH CLASS—Misses G Taylor, Clarke, Smith, A. Taylor. 8TH CLASS—Misses Ginz, E. Lloyd, B. Garrity, Fisk. 9TH CLASS—Misses Carter, Wilkins. 10TH CLASS—Misses McCloskey, M. Fitzgerald, M. Baroux. HARP—Misses Galen, I. Semmes, Dillon.

Harmony and Theoretical Classes resumed after the holidays.

VOCAL DEPARTMENT.

1ST CLASS—Miss Silverthorn. 2D Div.—Misses Kirchner, Gordon. 2D CLASS—Miss Usselman. 3D CLASS—Misses C. Hackett, Farrell. 4TH CLASS—Misses Sullivan, Julius, A. Ewing, Herrick, O'Connor, O'Neill, Reinhardt, Bruser, Solomon, I. Semmes, Otto, Mattingly. 5TH CLASS—Misses Rosing, French, E. Hackett, Moxon, Rasche, Mitchell, S. Wathen, C. Wathen, Simms, Edelen, Horner. 6TH CLASS—Misses Cavenor, Ewing, Casey, Hackley, Lemontey, Populorum, Hutchinson, Harrison, Dillon, McFadden, Ginz, Price, A. Ryan, Keena.

ART DEPARTMENT.

DRAWING.

2D CLASS—Misses Lancaster, C. Lancaster, Fox, Thompson, J. Wells, Wall. 3D CLASS—Misses Callinan, Feehan, Baroux, Hammond, Winston, Barlow.

PAINTING IN WATER-COLORS.

2D CLASS—Misses Dessaint, Papin, Zahm, Loeber, Casey. 3D CLASS—Miss Otto.

CHINA PAINTING—Miss Dallas.

OIL PAINTING.

1ST CLASS—Misses Neteler, Hambleton, Joyce. 2D CLASS—Misses Cortright, Killelea, Mattingly, I. Semmes, Dillon, Ewing, Sullivan. 3D CLASS—Misses French, C. Campbell.

GENERAL DRAWING.

SENIOR DEPARTMENT—Misses Roys, Simms, A. Ryan, Tallman, Donnelly, C. Hackett, M. Fitzgerald, Quinn McMahon, Murphy, Edelen, Halloran.

JUNIOR DEPARTMENT—Misses Rutlinger, Duncan, E. Populorum, Clarke, Legnard, Gibbons Hutchinson, Hale, Carter, McCloskey, Wall.

ORNAMENTAL NEEDLEWORK—Misses Quinn, Joyce, Smith, Donnelly, Danaher, Bruser, C. Wathen, Piersol, Rasche, Horner, Solomon, Halloran, Callinan, Cox, Gavan, Orr, Populorum, E. Populorum, Moll, Hale, Loeber, Wall, Gibbons.

PLAIN SEWING—Misses Ewing, Gordon, A. Ewing, Sullivan.

GENERAL MENDING—1ST CLASS—Misses Gordon, Lloyd, Killelea, C. Hackett, A. Ryan, Cortright, Rosing, Danaher, Wall.

2D CLASS—Misses McGrath, Sullivan, A. Ewing, Otto, Winston Roys, Wells, Bruser, Wright. 3D CLASS—Misses Lancaster, Piersol Callinan, Keena, Thompson, McFadden, Moxon De Lapp.

Tablet of Honor.

FOR POLITENESS, NEATNESS, ORDER, AMIABILITY, AND CORRECT DEPORTMENT.

SENIOR DEPARTMENT.

Misses Silverthorne, Killelea, Ewing, Neteler, Sullivan, Ward, A. Ryan, Hackett, Buck, Quinn, Dillon, Galen, Danaher, I. Semmes, Joyce, Usselman, Mitchell, Smith, O'Neill, Mattingly, Loeber, Gillen, Fitzgerald, Dallas, Roys, Wells, Bruser, C. Wathen, S. Wathen, Palmer, Bassett, Zahm, Campbell, Keys, Callinan, O'Connor, Murphy, Lancaster, Simms, Taylor, Gavan, Baroux, Thompson, Rasche, McFadden, Horner, Solomon, Halloran, McCoy, Moxon, Edelin, Tallman, *par excellence*. Misses McGrath, Woodin, Keenan, Maloney, Hambleton, Cavenor, Cortright, Rosing, A. Ewing, Farrell, Kirchner, Gordon, Lloyd, Neu, Herrick, Otto, Winston, Donnelly, De Lapp, Gall, Julius, Bi-choff, McMahon, Piersol, Hamilton, Keena, Dessaint, Wall, Hammond, Price, Reinhard, Clegnard, Reynolds, Cox.

JUNIOR DEPARTMENT.

Misses Claffey, Feehan, A. Dillon, Fox, Orr, French, Populorum, Van Namee, S. Semmes, E. Hackett, Leydon, Crumme, G. Taylor, McCloskey, C. Ryan, C. Lancaster, Fleming, Reutlinger, Chirhard, Ginz, Paquette, Hale, Harrison, Hutcheson, Jaeger, M. Fitzgerald, Robinson, M. Baroux, *par excellence*. Misses C. Campbell, S. Papin, McN. Garrity, J. Wells, E. Dallas, Watson, Moll, Gibbons, Legnard, Clarke, E. Papin, Considine, I. Hackett.

Attorneys at Law.

SPEER & MITCHELL (N. S. Mitchell, of '72) Attorneys at Law, No. 225 Brady St., Davenport, Iowa.

THOMAS B. CLIFFORD (of '62), Attorney at Law, Notary Public and Commissioner for all the States, 206 Broadway (cor. Fulton), New York. Special attention given to Depositions.

JOHN F. McHUGH (of '72), Attorney at Law. Office 65 and 67 Columbia St., Lafayette, Ind.

ORVILLE T. CHAMBERLAIN (of '61), Attorney at Law, Notary Public and Commissioner of Deeds. Office, 93 Main St., Elkhart, Ind.

WILLIAM J. CLARKE (of '74), Attorney at Law. Rooms 3 & 4, Law Building, No. 67 S High St., Columbus, O.

JAMES A. O'REILLY—of '69—Attorney at Law, 627 Court St., Reading, Pa. Collections promptly attended to.

DANIEL B. HIBBARD, Jr. (of '70), Attorney at Law. Special attention given to Collections. 98 Griswold Street, Detroit, Mich.

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MOTHER SUPERIOR,
St. Mary's Academy, Notre Dame P. O., Indiana.

Michigan Central Railway

Time Table—Nov. 16, 1879.

	*Mail	*Day Express.	*Kal. Accom.	† Atlantic Express.	†Night Express.
Lv. Chicago - - -	7 00 a.m.	9 30 a.m.	4 00 p.m.	5 15 p.m.	9 10 p.m.
" Mich. City - -	9 25 "	11 13 "	6 35 "	7 40 "	11 30 "
" Niles - - - - -	10 45 "	12 15 p.m.	8 05 "	9 00 "	12 48 a.m.
" Kalamazoo - -	12 33 p.m.	1 40 "	9 50 "	10 28 "	2 28 "
" Jackson - - -	3 45 "	4 05 "		12 50 a.m.	5 00 "
Ar. Detroit - -	6 48 "	6 30 "		3 35 "	8 00 "

	*Mail	*Day Express.	*Jackson Express.	† Pacific Express.	†Even'g Express.
Lv. Detroit - - -	7 00 a.m.	9 35 a.m.	5 55 p.m.	9 50 p.m.	8 10 p.m.
" Jackson - - -	10 20 "	12 15 p.m.		12 45 a.m.	1 15 "
" Kalamazoo - -	1 15 p.m.	2 37 "	4 50 a.m.	2 43 "	1 38 a.m.
" Niles - - - - -	3 05 "	4 07 "	6 50 "	4 15 "	3 30 "
" Mich. City - -	4 30 "	5 20 "	8 08 "	5 30 "	4 55 "
Ar. Chicago - - -	6 50 "	7 40 "	10 35 "	8 00 "	7 30 "

Niles and South Bend Division.

*GOING NORTH.		*GOING SOUTH.	
Lv. So. Bend—	8 45 a.m. 6 30 p.m.	Lv. Niles—	7 05 a.m. 4 15 p.m.
" N. Dame—	8 52 " 6 38 "	" N. Dame—	7 40 " 4 48 "
Ar. Niles—	9 25 " 7 15 "	Ar. So. Bend—	7 45 " 4 55 "

*Sunday excepted. †Daily. ‡Saturday and Sunday excepted.
 HENRY C. WENTWORTH, H. B. LEDYARD,
 G. P. & T. A., Chicago, Ill. Gen'l Manager, Detroit, Mich.
 G. L. ELLIOTT, Agent, South Bend, Ind.

C. & N.-W. LINES.

The Chicago & North-Western Railway,

embracing under one management the Great Trunk Railway Lines of the WEST and NORTH-WEST, and, with its numerous Branches and connections, forms the shortest and quickest route between Chicago and all points in Illinois, Wisconsin, Northern Michigan, Minnesota, Iowa, Nebraska, California and the Western Territories. Its

OMAHA AND CALIFORNIA LINE

is the shortest and best route between Chicago and all points in Northern Illinois, Iowa, Dakota, Nebraska, Wyoming, Colorado, Utah, Nevada, California, Oregon, China, Japan and Australia. Its

CHICAGO, ST. PAUL AND MINNEAPOLIS LIN is the short line between Chicago and all points in Northe Wisconsin and Minnesota, and for Madison, St. Paul, Minnesota, Duluth, and all points in the Great Northwest. Its

LA CROSSE, WINONA AND ST. PETER LINE is the best route between Chicago and La Crosse, Winona, Rochester, Owatonna, Mankato, St. Peter, New Ulm, and all points in Southern and Central Minnesota. Its

GREEN BAY AND MARQUETTE LINE

is the only line between Chicago and Janesville, Watertown, Fond du Lac, Oshkosh, Appleton, Green Bay, Escanaba, Negaunee, Marquette, Houghton, Hancock and the Lake Superior Country. Its

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is the only route between Chicago and Elgin, Rockford, Freeport, and all points via Freeport. Its

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is the old Lake-Shore Route, and is the only one passing between Chicago and Evanston, Lake Forest, Highland Park, Waukegan, Racine, Kenosha and Milwaukee.

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For rates or information not attainable from your home ticket agents, apply to

W. H. STENNETT, MARVIN HUGHITT,
 Gen. Pass. Ag't., Chicago. Gen. Manager, Chicago.

L. S. & M. S. Railway.

On and after January 1, 1880, trains will leave South Bend as follows:

GOING EAST.

2 25 a.m., Chicago and St. Louis Express, over Main Line, arrives at Toledo 9 50; Cleveland 2 30 p.m.; Buffalo 8 05 p.m.
11 05 a.m., Mail, over Main Line, arrives at Toledo, 5 25 p.m.; Cleveland 10 10 p.m.; Buffalo, 4 a.m.
12 16 p.m., Special New York Express, over Air Line; arrives at Toledo 5 40 p.m., Cleveland 10 10 p.m.; Buffalo 4 a.m.
9 12 p.m., Atlantic Express, over Air Line. Arrives at Toledo 2 40 a.m.; Cleveland, 7 05 a.m.; Buffalo, 1 10 p.m.
4 50 and 4 p.m., Way Freight.

GOING WEST.

2 43 a.m., Toledo Express. Arrives at Laporte 3 35 a.m., Chicago 6 a.m.
5 05 a.m., Pacific Express. Arrives at Laporte 5 50 a.m., Chicago 8 20 a.m.
4 50 p.m., Special Chicago Express. Arrives at Laporte 5 40, Chicago, 8 p.m.
8 03 a.m., Accommodation. Arrives at Laporte 9 05 a.m.; Chicago, 11 30 a.m.
7 30 and 8 03 a.m., Way Freight.

F. C. RAFF, Ticket Agt., South Bend.

J. W. CARY, Gen'l Ticket Agt., Cleveland.

J. H. PARSONS, Sup't West Division., Chicago.

CHARLES PAINE, Gen'l Supt.

Pittsburgh, Ft. Wayne & Chicago

AND PENNSYLVANIA R. R. LINE.

Condensed Time Table, Nov. 10, 1878.

TRAINS LEAVE CHICAGO DEPOT, COR. CANAL AND MADISON STS. (West Side), ON ARRIVAL OF TRAINS FROM NORTH AND SOUTHWEST.

GOING WEST.

	No. 1 Fast Ex.	No. 7 Pac Ex.	No. 3, Night Ex.	No. 5, Mail.
Pittsburg,..... LEAVE	11.45 P.M.	9.00 A.M.	1.50 P.M.	6.00 A.M.
Rochester,.....	12.53 A.M.	10.12 "	2.55 "	7.45 "
Alliance,.....	3.10 "	12.50 P.M.	5.35 "	11.00 "
Orrville,.....	4.50 "	2.26 "	7.13 "	12.55 P.M.
Mansfield,.....	7.00 "	4.40 "	9.20 "	3.11 "
Crestline,..... ARRIVE	7.30 "	5.15 "	9.45 "	3.50 "
Crestlin,..... LEAVE	7.50 A.M.	5.40 P.M.	9.55 P.M.	.....
Forest,.....	9.25 "	7.35 "	11.25 "	.....
Lima,.....	10.40 "	9.00 "	12.25 A.M.	.....
Ft. Wayne,.....	1.20 P.M.	11.55 "	2.40 "	.....
Plymouth,.....	3.50 "	2.46 A.M.	4.55 "	.....
Chicago,..... ARRIVE	7.00 "	6.00 "	7.58 "	.....

GOING EAST.

	No. 4, Night Ex.	No. 2, Fast Ex.	No. 6, Atlan. Ex.	No. 8 Mail.
Chicago,..... LEAVE	9.10 P.M.	8.30 A.M.	5.15 P.M.	.....
Plymouth,.....	2.46 A.M.	11.48 "	8.55 "	.....
Ft. Wayne,.....	6.55 "	2.25 P.M.	11.30 "	.....
Lima,.....	8.55 "	4.20 "	1.30 A.M.	.....
Forest,.....	10.10 "	5.27 "	2.33 "	.....
Crestline,..... ARRIVE	11.45 "	6.55 "	4.05 "	.....
Crestline,..... LEAVE	12.05 P.M.	7.15 P.M.	4.15 A.M.	6.05 A.M.
Mansfield,.....	12.35 "	7.45 "	4.55 "	6.55 "
Orrville,.....	2.28 "	9.38 "	7.00 "	9.15 "
Alliance,.....	4.00 "	11.15 "	9.00 "	11.20 "
Rochester,.....	6.22 "	1.20 A.M.	11.06 "	2.00 P.M.
Pittsburgh,..... ARRIVE	7.30 "	2.30 "	12.15 P.M.	3.30 "

Trains Nos. 3 and 6 run Daily. Train No. 1 leaves Pittsburgh daily except Saturday. Train No. 4 leaves Chicago daily except Saturday. All others daily except Sunday

This is the only Line that runs the celebrated PULLMAN PALACE CARS from Chicago to Baltimore, Washington City, Philadelphia and New York without change. Through tickets for sale at all principal ticket offices at the lowest current rates.

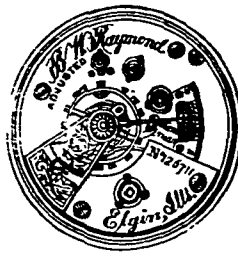
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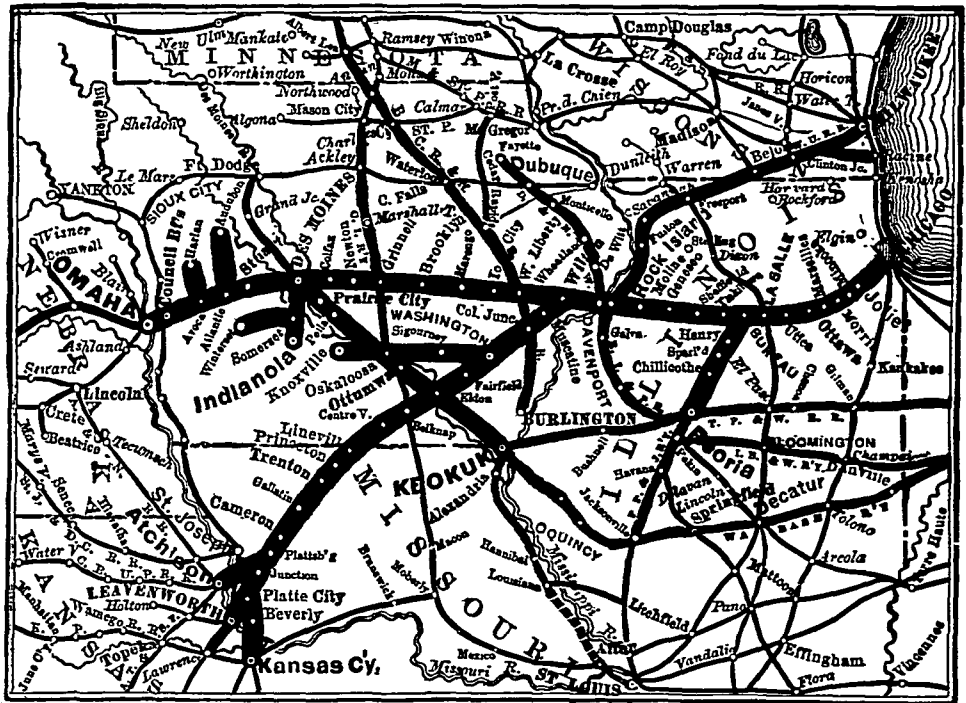
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WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY, WILL SEE BY EXAMINING THIS MAP, THAT THE



CHICAGO, ROCK ISLAND & PACIFIC R. R.

IS THE GREAT CONNECTING LINK BETWEEN THE EAST AND THE WEST!

Its main line runs from Chicago to Council Bluffs and Omaha, passing through Joliet, Ottawa, La Salle, Geneseo, Moline, Rock Island, Davenport, West Liberty, Iowa City, Marengo, Brooklyn, Grinnell and Des Moines (the capital of Iowa) with branches from Bureau Junction to Peoria; Wilton Junction to Muscatine, Washington, Fairfield, Eldon, Belknap, Centerville, Princeton, Trenton, Gallatin, Cameron, Leavenworth and Atchison; Washington to Sigourney, Oskaloosa and Knoxville; Keokuk to Farmington, Bonaparte, Bentonport, Independent, Eldon, Ottumwa, Eddyville, Oskaloosa, Pella, Monroe and Des Moines; Des Moines to Indianola and Winterset; Atlantic to Audubon, and Avoca to Harlan. This is positively the only Railroad, which owns, controls and operates a through line between Chicago and Kansas.

This Company own and control their Sleeping Cars, which are inferior to none, and give you a double berth between Chicago and Council Bluffs, Leavenworth, or Atchison for Two Dollars and Fifty Cents, and a section for Five Dollars, while all other lines charge between the same points Three Dollars for a double berth, and Six Dollars for a section.

What will please you most will be the pleasure of enjoying your meals, while passing over the beautiful prairies of Illinois and Iowa, in one of our magnificent Dining and Restaurant Cars that accompany all Through Express Trains. You get an entire meal, as good as is served in any first-class hotel, for seventy-five cents; or you can order what you like, and pay for what you get.

Appreciating the fact that a majority of the people prefer separate apartments for different purposes (and the enormous passenger business of this line warranting it), we are pleased to announce that this Company runs its PALACE SLEEPING CARS for Sleeping purposes, and its PALACE DINING CARS for Eating purposes. One other great feature of our Palace Cars is a

PALACE CARS are run through to PEORIA, DES MOINES, COUNCIL BLUFFS, ATCHISON and LEAVENWORTH:

Tickets via this Line, known as the "Great Rock Island Route," are sold by all Ticket Agents in the United States and Canada.

For information not obtainable at your home ticket office, address,

A. KIMBALL,
Gen'l Superintendent.

E. ST. JOHN,
Gen'l Trk. and Pass'r Agt.
Chicago, Ill.

PATRICK SHICKEY,

PROPRIETOR OF THE

NOTRE DAME AND ST. MARY'S
'BUS LINE.

For my attention to the patrons of Notre Dame and St. Mary's, I refer, by permission, to the Superiors of both Institutions.

P. SHICKEY.

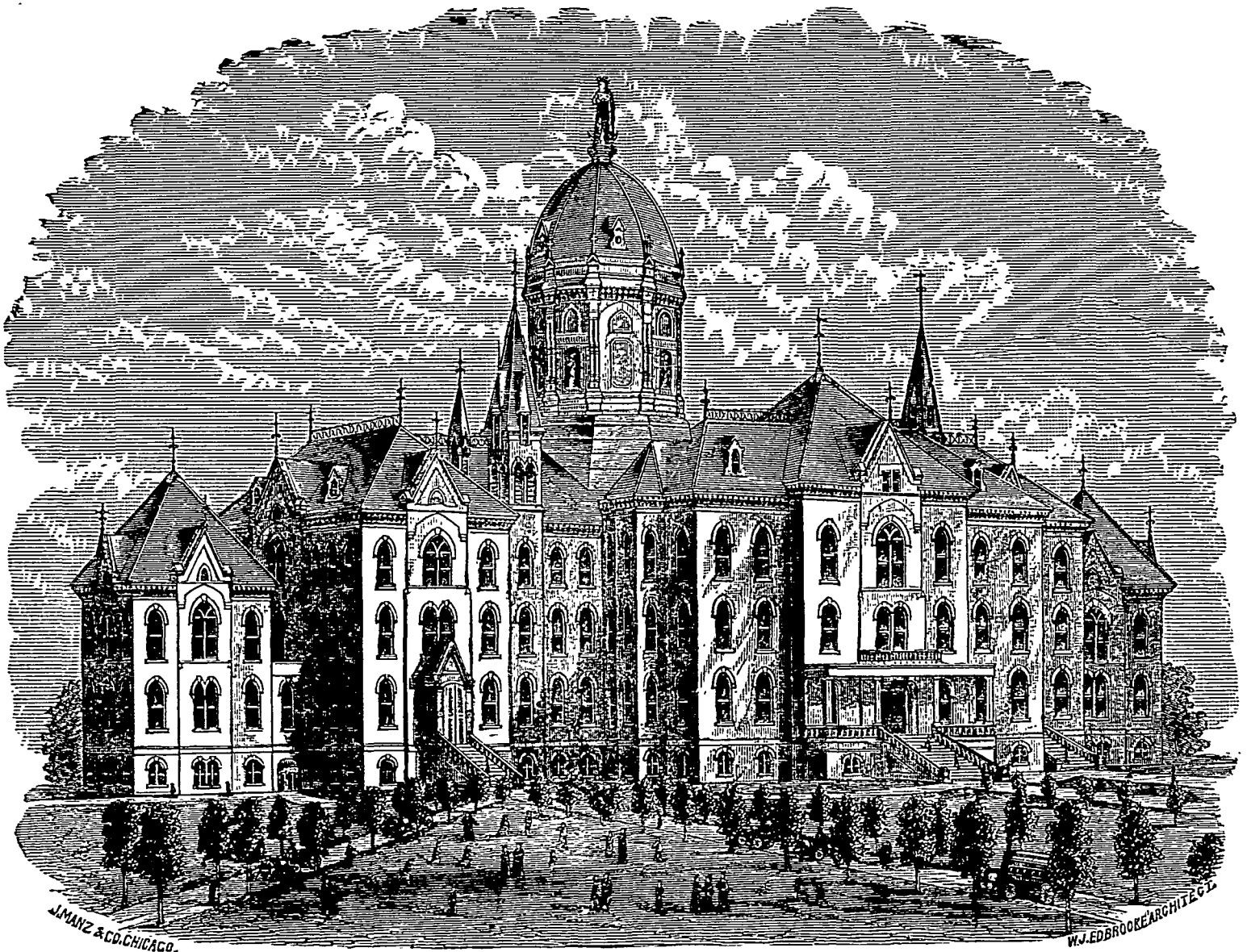
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Corner Michigan and Washington Sts.,

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The New Notre-Dame.

(MAIN BUILDING.)

THIS UNIVERSITY was founded in 1842, by the Congregation of the Holy Cross, under the direction of Very Rev. E. SORIN, and was chartered by the Legislature of the State of Indiana in 1844, with power to confer all the usual degrees. The buildings are on an eminence near two small picturesque lakes of pure spring water, in the midst of the fine and healthy farming region of the St. Joseph Valley, and scarcely a mile from the river. The College can easily be reached from all parts of the United States and Canada by means of three great trunk lines of railway—the Lake Shore and Michigan Southern, the Chicago and Lake Huron, and the Great Western and Michigan Central; the first two passing within a mile of the College grounds, and the last connecting at Niles with the recently-built railway between that place and South Bend, which runs within a half mile of the College. At the Michigan Southern Railroad depot, South Bend, omnibusses or private conveyances can be obtained.

The buildings are well adapted for the purposes for which they were erected. The Study-Halls, Class-Rooms, Dining-Rooms, Sleeping Apartments and Recreation-Halls are commodious, and capable of giving accommodation to five hundred resident students.

The Education given at NOTRE DAME is calculated to form both the heart and intellect of the students. Every attention is given to their moral and religious culture. Every day the students have an opportunity of attending classes where they may acquire a knowledge of Christian Doctrine. Twice a week, lectures and instructions on religious topics are delivered to all the students together. Finally, a regular course of Dogmatic Theology is established in the University for the benefit of the more advanced students, who may desire to enter the world having their minds stored not only with profane science but also with what is much more important—a thorough knowledge of their religion. The religious instruction is, of course, confined to Catholic students. The intellectual training is carried on with care and diligence by the officers and Professors of the University. The best systems of teaching are adopted, and the best authors for each branch selected; so that no pains are spared to secure the objects which the University has in view as an educational institution.

Terms greatly reduced.

Studies were resumed at the usual time, the first Tuesday of September, but students will be received at any time, their term beginning with date of entrance.

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